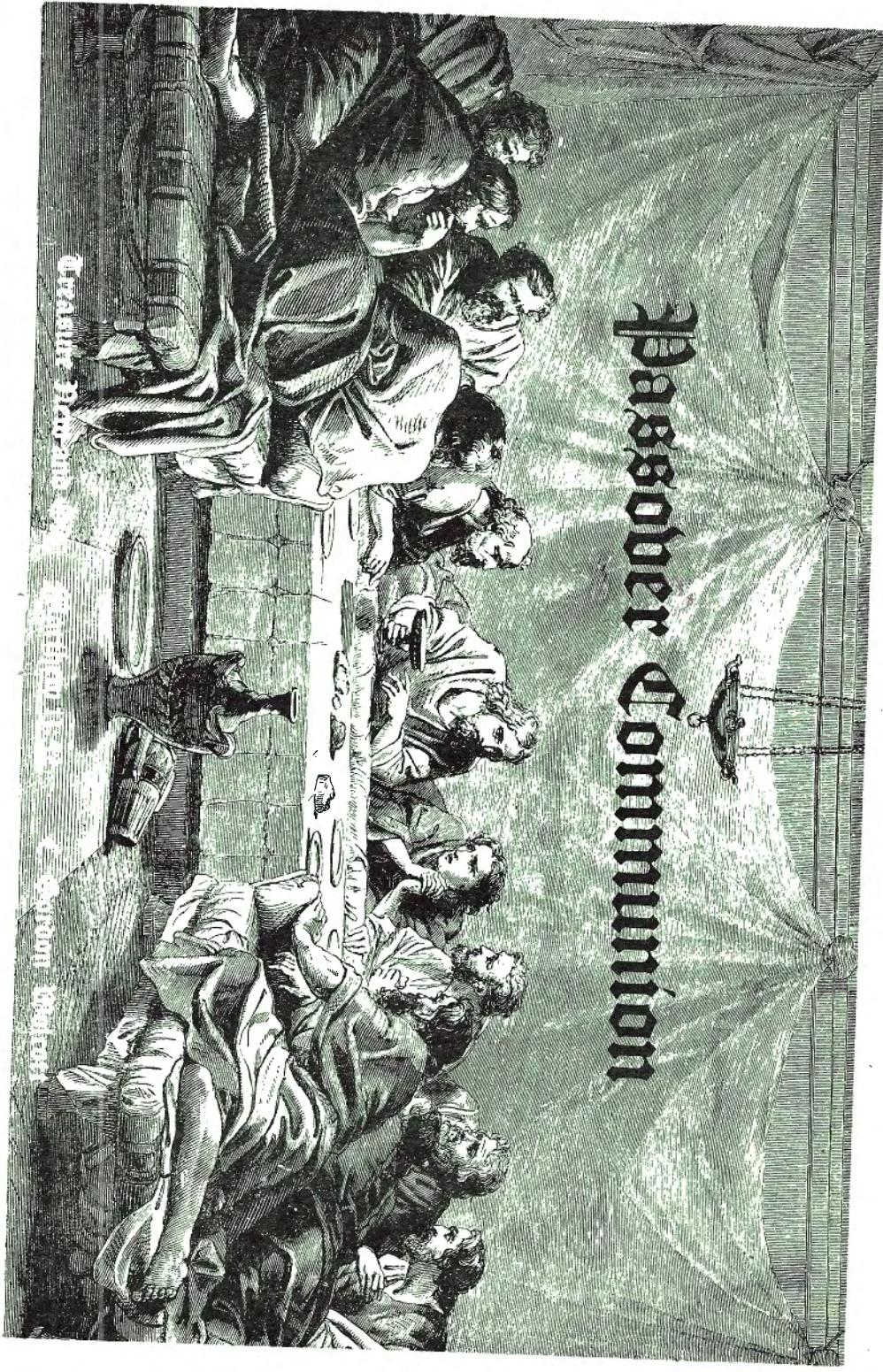


# Paschal Communion



I assure you, I most solemnly tell you,  
the one whose ears continue to be open  
to My Words and who continues to be-  
lieve Him who sent Me now has eonian  
life. He incurs no judgment (he will ex-  
perience no trouble which will not in-  
stantly be removed). He has already  
passed over out of death into life! (Jhn.  
5:24).            Be in remembrance of Me!

## PASSOVER COMMUNION

The Passover and every communion is to be with our Savior, the Lord Jesus Christ, the God or Keeper of all flesh. The objective is worthy of intense concentration, because even in the recent past that truth, in effect, has been rejected. Where there is refusal to take communion in the company of another brother, ostensibly because of one or more differences in opinion, the right spirit is not present. Truth is at least momentarily rejected. The objective is fellowship with God, not with the saints at your side. If there is a symphonic agreement in each one relating to his communion with the Lord Jesus Christ, there is no denying of the benefit; the differences in opinion may mellow, even melt. Please do not allow anyone to substitute the thought in your minds that utter unity is required between individuals, thereby cheating you out of a meaningful fellowship with Christ. Of course, being angry with someone present probably would negate communion with Christ. Anger and communion are opposites. First, anger must be cast out by substituting love. Our Lord pointedly suggests the angered one forgive.

We are a lot of immature Christians not at all perfect in unity, too often requiring the other to be so in our sight. And we are not about to graduate from that immaturity this month, the next, or the one after. If you are His disciple, you will not permit an honest difference in opinion to give rise to bad feeling, destructive thoughts, or maligning words. You will continue to love one another as He loves. It is not reasonable that any honest problem with a brother should be made into a wedge to spread apart those in the assemblies. Communion is to bring reconciliation between the hearts of fathers and children, children and fathers and even children and children. That engenders life.

It is the bread from the Father, not from the Moses type in the midst, which gives life. Jesus

Christ is the Bread come down from heaven which satisfies. The Bread of Life is far more important than Church people have recognized. The power derived from the Bread of Life is dependent on our understanding of how to use it. It is well to consider the importance of preparation called for in approaching the Passover. Preparation might well begin even as early as Christmas. Those who can listen then can be working during all of 3 months toward building energy and life. Obviously on the Passover Day, preparation will have been either accomplished or evaded. "Unless you eat this Bread and drink this Blood, you cannot have life in you," He said. The receiving of the glorified seed of Jesus Christ in the heart is the beginning - the initiating of the eating and drinking into life. Then there must be much follow-through in intensive thought, righteous work and directed sacrifice.

"Do this in remembrance of Me," He said. There is no life, without drinking His blood and eating His flesh. Life is in the blood. His words are Spirit and they are Life - or His words are energy and life. The lifeblood is fluid, which links with the soul. Therefore, to drink His blood is to receive His energy and His Life through a faith founded in the human soul. In this, the soul cannot be separated from the Spirit, for the Life is in the blood. Without feeling, there is no faith. The quenching of the thirst in and through the very life of God is the first requisite. With this satisfied, we diligently chew His flesh. We appropriate that flesh manifestation of the creative Word. In one level of application, this is the appropriation of the Word of God which is God's plan for man, revealed to man and made operative in man by Jesus Christ. In another level, it is the consecration, dedication and total utilization within the body of that life given by God at the new moon, in the form of human life seed.

In this pattern, the drinking of the blood must precede the eating of the flesh. The woman at the well was offered a drink of the water which Jesus

Christ said He would first give. The Israelites in Egypt applied the blood to their houses, before they began the eating of the unleavened bread. Thirty days out of Egypt, the blood of the quail was shed, before the manna was eaten. The blood of our Savior was shed in great drops, before His body was cut by the lashes and pierced by the thorns and by the spear. It is the blood of Christ which effects the remission of or separation from sins, without which there is no approach to God. It was through and after the shedding of His blood that the glorification of His body took place, from which His glorified seed is taken to be planted in the then 're-born' Christian.

Why then do we first offer you the communion bread and second, the wine? Why then in John 6 does the word sequence speak first of eating His flesh and second of drinking His blood? Why at the last supper did He first offer the bread and afterward the wine? In Egypt, the blood of the lamb was followed by the unleavened bread. In Egypt, the Israelites had no prospect except death for both body and soul, until the blood of the sanctified lamb had been applied. But Jesus came 13 centuries later to give instruction to those who had come out of Egypt, and who were practicing the sacrificial rites in the Temple. Their initial application of the blood, though it was animal blood, had been made. With them, it was needful then to learn about and practice more of God's plan for man's well-being - eating His flesh. But even so, during the learning, contamination would be touched through both error and association, bringing need for true repentance, cleansing of the blood and forgiveness. According to pattern, there can be no forgiveness without the blood. That cleansing and separating from the sin requires Divine energy and it brings on a new direction of life.

During the communion rites, there is no fresh application of His blood or another implanting of His glorified seed; that has already taken place in the life of a 'born again' or Holy Spirit Baptized

Christian. He said, "Do this in remembrance of Me". Once placed, the glorified seed is permanently there to draw into righteousness. The drawing toward His righteousness develops more strongly within an environment of dedication to it. The blood, too; is incorruptible and, once applied remains to provide the basis for the Lord's forgiveness. If sin again makes its imprint after conversion and is repented of the loving Father sees the blood and is eager to forgive. His forgiveness of unrighteousness in the 'born-again' and Holy Spirit baptized Christian is as continuous as is the Christian's repentance.

Surely communion with Christ means a refreshing of His truths to our minds and hearts, building faith. Surely communion experienced in faith provides a situation and the means by which the Father's own energy and life are imparted to heal and to build, both physically and emotionally, those who worship Him in Spirit and in Truth. The communion drama is an important part of our providing the proper environment for building cooperation across the board and displacing independence in isolation. Jesus Christ died for you and for me, individually, that we might grow within a happy family.

"Do this in remembrance of Me," He said. Remembrance should bring a willing and joyful response.

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So then whoever eats the bread and  
drinks the cup of the Lord unworthily  
will be liable for the body and blood  
of the Lord. If we searchingly exam-  
ine ourselves, we have no need to be  
judged by Him. Not all who say to Him,  
Lord, Lord, will enter the Kingdom  
of the Heavens, but he who does the  
will of His Father who is in the hea-  
vens (1Cor.11:27, 31, Matt.7:21).